the correlativity of the objective and subjective aspects of the Supreme Reality. Indra in a state of Brahmic consciousness says to Pratardana:

" Verse 2. "I am the vital breath. I am the conscious self. Worship me as life, as breath. Life is breath and breath is life. Breath itself is immortality. For life lasts so long as breath exists in the body. It is by the vital breath that one obtains immortality in the other world. By reason, he obtains true conception. He who worships me as life, as immortality, obtains full life in this world. He obtains immortality and indestructibility in the heavenly regions/'

Pratardana said : "On this subject some maintain that all the senses assume unity, for otherwise no one could at the same time make known a name with speech, see a form with the eye, hear a sound with the ear and think with the mind. Assuming unity they perform all these actions one by one. When speech speaks, all the senses speak after it. When the eye sees all the senses see after it. When the ear hears all the senses hear after it. When the mind thinks, all the senses think after it. When breath breathes, all the senses breath after it". Indra said: "It is indeed so,

but there is
yet a pre-eminence (of the vital breath)
among the senses.
"3. One can live though deprived of speech
for we see
dumb people. One can live though deprived
(of sight, for
we see blind people. One can live though
deprived of hearing,
for we see deaf people. One can live though
deprived of
intellect, for we see infants. One can live
though his arms
and legs be cut off, for we see such people.
But the vital
breath is the conscious self that sustains
and uplifts the
body. Therefore, one should worship it as
the *uktha* (made to
mean the uplifter by artificial derivation).
What is life is
consciousness. What is consciousness is
life. These two
live together in the body and go out
together. Of that,
this is the knowledge, and this (what
follows) the evidence.
• When this person *[i.e.,* the individual soul)
falls asleep and